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THE
MISSIONARY LINK

FOR THE

Woman's Union Missionary

SOCIETY

OF AMERICA FOR HEATHEN LANDS.



OCTOBER, 1867.

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The Missionary Link.

IN the following pages will be found an account of the interesting application to our missionaries from the Maharajah of Jeypore, whose enlightened mind is fully awake to the importance of educating the women of his province. We regret that our limited space will prevent our printing, in this number, the whole account of Miss Brittan's tour of investigation to his dominions. This application, with Miss Nottingham's removal to Agra, will prove how important is the "Home" in Calcutta as a training-school for our missionaries.

FOREIGN CORRESPONDENCE.

REPORTS FROM OUR MISSIONARIES.

INDIA.

Calcutta.

Extracts from the Journal of Miss BRITTAN.

MARRIAGE WITH A DYING BRAHMIN.

February 7th, 1867.—I have told you before that the Coulins are the highest caste of Brahmins, and that, as it is considered a great honor to be allied to them, they are permitted to marry a great many wives. It is beneath them to do any work; therefore, although of such high caste, they are generally very poor, and, consequently, find it difficult to have their own daughters mar-

ried. They cannot marry a man of lower caste, and yet, should they remain single until they are twelve years of age, they are disgraced. Now, owing to this custom, a most shameful thing was done here a short time ago. An old Coulin Brahmin, over eighty years of age, was taken down to the Ganges to die. A young Coulin girl, for whom the relatives had not been able to find a suitable husband, was there married to him. Not five minutes after the ceremony had been performed, the old man expired; and the poor young girl is condemned to pass the rest of her days enduring the cruel sufferings of widowhood. The more enlightened babus are beginning to see the iniquity of early marriages, and one of them, in narrating this fact, expressed great indignation at the proceeding.

A GOOD SIGN.

February 10th.—This morning, as I was ringing the bell for prayers, a babu, who is not a Christian, came to see me on business. I asked him if he would not like to remain to prayers, and, as he consented, I handed him a Bible, that he might see where we were reading. He was very attentive through the whole service. I then invited him to join us at breakfast, when he answered, "With great pleasure." All the servants in the house were greatly amazed, as, by doing this, he showed his utter disregard for caste.

CO-INCIDENT CUSTOM.

February 12th.—I have often written of the illustrations of Scripture we meet with, in the manners and customs of the natives. Yesterday, in one of my zenanas, I noticed what I have frequently observed in other houses. On the outside of the door of a room were a great many red blotches, as if something had been dipped in blood and then sprinkled on it. On inquiry, I found it was red paint, and that, when a father died, the mother-in-law always made the wife of the eldest son put it on the door to prevent the angel of death from coming to take the eldest son. Is this not curious, reminding us of the passover rite? You find

some of these customs prevalent among one caste, and some among another.

DECEIT OF THE HINDOOS.

The deceit of the Hindoos is really dreadful and the constant aggravations we endure here you at home cannot possibly conceive. To feel that you are cheated and duped every minute, that you cannot avoid it and that you are laughed at behind your back, is certainly wearing to one's temper. The servants are all in league together, and however much one may plunder you, none of the others will ever tell of it, as they come in for a share. For instance, a stranger gives a servant money to buy food for the horses, as he has no storehouse to place a quantity in, and consequently some must be purchased every few days, and the price is always fluctuating. The man tells him it is more than the last he bought, but as he does not believe him, he determines to go and learn for himself. He has to go among the native dealers who, as soon as they see a foreigner, ask a higher price than they had asked the servant. After chaffering for a long time, he at last finds one dealer who will give him the horse-feed at the price formerly paid for it. He orders it home, but it never comes. The servant bribes the gate-keeper not to admit the dealer, who is sent away either by threats or persuasions. Perhaps the purchaser waits to see the feed brought home, and there weighed before he pays for it. The servants assist him, when suddenly the owner starts up and tells him it cannot be bought unless he pays more. If he refuses, he takes the feed away with him. He has seen no communication between him and the servant, and yet there must have been. Again he is all adrift, after wasting some precious hours. The horses must be fed, and he must consent to pay just what the servant at the first demanded, feeling himself most wofully cheated and laughed at into the bargain.

A gentleman said the other day, "I am sure Job never lived in India." From the highest to the lowest, it is thought no sin to lie or cheat. I really believe they pride themselves upon being able to deceive skillfully. The only shame is in being found out,

and then they have so many artful subterfuges it is impossible to convict them.

INSTANCE OF INTEREST.

In one of my houses there is a babu who is very fond of his wife, and who converses with her more than is customary in native families. He said to me to-day that some time ago the lady who takes photographs came to take his wife's picture. As it did not prove successful, he wanted to know if I would be taken in the same picture with his wife, to which, of course, I assented.

APPLICATION FROM A MAHARAJAH.

February 7th, 1867.—This morning Rev. Mr. Long, of the "Church Mission Society," called to introduce a babu to me. This babu had just received a letter from the Secretary of the Maharajah of Jeypore, (an independent native State near Agra,) begging him to find a lady in Calcutta who would take charge of a girls' school recently established. Although he could secure Christian ladies from that neighborhood, he wanted one from Calcutta, as he had heard of the great progress education among women had made in that city, and desired to introduce the same system in his domains. The Maharajah was willing to pay the lady's salary. At first I thought we could not spare any of our workers, but afterwards we decided it might be a suitable opening for our Society, particularly if under the protection of a great man like the Maharajah. I find on inquiry that Jeypore will be an excellent station for commencing a mission to women, and have decided to visit the province to make the needful arrangements. These native provinces are all allies, or under the protection of the British government, and the English political agent or ambassador has great influence and power there. The wife of the present officer in Jeypore, is a niece of the Governor-General, and a Christian with true missionary spirit. She is very anxious for the spiritual good of the people, and through her influence the Maharajah began the school there. Oh! if every lady who is called a Christian in this land were but to use

her influence for the good of these poor natives, we should soon see a different state of things in this country.

TOUR OF INVESTIGATION.

Allahabad, February 20th.—I have now started on my tour of investigation to Jeypore. From four different places have I received petitions to send a lady from our Society to open zenanas and introduce instruction among the women. As Miss Nottingham has expressed a desire to be sent to some new opening, I shall try to learn which station will be the most suitable for us.

THE FEAST CALLED MELA.

The great Mela, which is always held at this season, from one full moon to another, is just over. Allahabad is one of the most sacred places in India, as here is the junction of the rivers Jumna and Chumbra with the Ganges. As it is meritorious to bathe in each of these streams, of course the merit is trebled when one can wash in the place where all unite. The pilgrimage to this city is performed by millions of persons, and this year the visitors numbered 1,000,000. Numbers come for the express purpose of religious worship, but the greatest part for traffic. They sell every variety of articles manufactured in India, but have to pay a ground rent to government. This is a great harvest time for the Brahmin priests and holy Yogis, who bring their large idols and erect shrines in front of them. The people all pay their devotions and make large offerings to the gods, which of course belong to the priest. Often a rich Rajah will bring his wife, adorned with all her jewelry, and nominally give her to the priest. The priest instantly takes possession of all her jewels, and then the husband buys his wife at whatever price the priest chooses to put upon her. In this way they sometimes make thousands and thousands of rupees.

Another class of persons who make large sums at the Mela are the barbers. Every barber who comes on the ground pays a tax of seven rupees to government, as every one who visits the Mela for religious purposes must have a part or the whole of the head shaved here. The idea is that for every hair shaved here, they

will enjoy a year of ineffable happiness in heaven. One barber said he had shaved five hundred persons.

The missionaries have a large tent pitched at the commencement of the Mela and come daily to teach and preach to all who will listen, and also distribute their tracts. Thus among thousands and thousands a large portion of the holy seed is scattered. None can tell the result, but it is sown in faith.

BULLOCK WAGONS.

Agra, February 22d.—I learned on arriving here that the road from the city to Jeypore is through native territory, and as there are few travellers on it, consequently travelling is very difficult. After a great many disappointments I succeeded in hiring a bullock wagon to Bhutpore, a place thirty-two miles distant. This bullock wagon is simply a cart without springs, with a board around it, similar to the coal-carts at home, to keep you from falling out, and mats hung at the side. On four upright posts are placed boards to form a second flooring, which has an arched roof formed of mats to keep off the sun. The whole concern is about as high as our well stacked hay ricks. In this concern the natives travel, twenty of them cramming into the lower story, while a dozen are cooped up in the upper one. It is most extraordinary how these people can be so huddled together.

ENLIGHTENMENT OF THE MAHARAJAH.

I have learned more of the Maharajah of Jeypore, which makes me still more anxious to visit him. Some time ago a medical missionary was passing through the Rajah's territory when his wife, the Ranee, was very ill. The Rajah besought Dr. Valentine to prescribe for her, although only her tongue and hand were thrust through a slit in the bed curtain. Even should her life depend on it, he could not have been permitted to see her. As Dr. Valentine was successful in effecting a cure, the Rajah offered him a good salary if he would remain as his physician. He consented, if he could be allowed to preach the Gospel at all times and in every place throughout his domains. To this the Rajah acceded, and Dr. Valentine has ever since been doing his utmost for the

spread of the Gospel as also for education. In the latter he has been successful, but the result of the former is one of the things which "the great day" will reveal.

BHUTPORE.

February 25th.—The journey to Bhutpore was terrible, and long will I remember the luxurious ease of a bullock wagon. The road was very bad, and the jolting so great that there was no possibility of making myself comfortable. Through a narrow, broken stone gateway we entered the city, which like all native places is surrounded by high stone walls. It is hardly worth while to describe Bhutpore, as any book of travels on all Oriental cities will furnish admirable descriptions of what we saw. Very narrow streets paved with huge blocks of stone, houses built of brick, rising on either side two or three stories high, and shops formed of little verandahs projecting from the front of the dwellings. In these the merchant sits cross-legged, surrounded by his goods, consisting mostly of different kinds of grain, or coarse household utensils, made of the same clay as the bricks, and like them of a dull red color. Here too you will see the sweetmeats sellers preparing or cooking their dainties. The narrow streets are crowded by bullock wagons, troops of asses laden with mud, or fuel, long strings of camels, each tied to the tail of the preceding one, or men, women and children riding on buffaloes. Occasionally you will see a man dressed in all the colors of the rainbow racing down the street on a splendid horse or a swift dromedary most gorgeously caparisoned. As he passes without the slightest heed to the crowd, they scatter right and left, taking refuge between the shops in a narrow doorway about a foot wide. Here you discover a flight of steps, or stone ladder, which communicates with the upper part of the house. As the ladder is only about three or four inches wide, and fourteen or fifteen deep, it is a feat to clamber up and down, although little children of two and three years of age will be seen doing this without assistance.

I found while in Bhutpore that it would be impossible to proceed on my journey to Jeypore, unless the Maharajah laid a dak

for me; that is, made arrangements to furnish me with relays of animals or conveyances at different stations. I concluded, as this preparation would occupy several days, to visit Delhi, one of the openings where we could engage in zenana work.

OPENING AT DELHI.

Delhi, February 27th.—Mr. and Mrs. Smith, whom I met in Calcutta, and who are anxious to have us send them an assistant, gave me a warm welcome here. I have visited Mrs. Smith's boarding-school for the children of native Christians, who are being trained up for teachers. Two of the little girls could read English, the rest could read Hindi, which is the language spoken here. In another school there were seventy boys, more than half Mahometans, but all under Christian instruction.

R— and Environs of Calcutta.

Extracts of letters from Mrs. NICHOLS.

DISTRIBUTION OF PRIZES.

January.—Mr. Payne and a party from the London Mission Society, met at the R. school-house for the purpose of distributing prizes to the scholars, both boys and girls. We found the girls seated in a most orderly manner, all neatly dressed, some having ornaments of flowers or fine silver-work in their hair, which looked very pretty. We have never before had such a grand prize-day at R. The girls' eyes sparkled with delight, when they saw all the pretty things, nicely arranged on a table, covered with a white cloth. Many babus were present, and one came forward saying that he had been examining the girls, and had brought some prizes, which were the silver hair-pins the girls wore on holidays, and some china images of dogs. After the girls had been called up in regular order to receive their prizes, Mr. Payne gave them a short address, and closed with a prayer.

MOHENE'S WORK.

February 15th.—I went yesterday to see poor Mohene, who has

lately lost two of her children with cholera, which is raging at J—. Besides the little children whom she teaches, I saw an endless number of women, who were all wanting books in order to learn to read. Most of them seemed to be poor and I could not help thinking of Him who came to preach the Gospel to the poor, and hoping that I might be enabled to direct some of these thirsting souls to the fountain of the water of life.

OFFERS FROM A BABU.

Our pundit said this morning, that a babu of his acquaintance had heard of Miss Brittan and her work, and wished very much she could come to their neighborhood. He lives sixteen or seventeen miles from here, but said she need be at no expense in travelling, as he had a phaeton and horses, and would send for her!

ENCOURAGEMENT FOR FAITHFUL LABOR.

We are now beginning to have the hot weather, which is exhausting. The heat outside does not affect us so much as sitting in little close rooms, which only open on one side, and that towards the sun, and into which, not a breath of fresh air seems to come. After teaching about two hours in one of the rooms at R—, where it was crowded with women and children and the atmosphere was stifling, we went and sat on a bank under a tree to eat our dinner. Presently, three women passed who looked like coolies, each bearing a load on her head. They asked us how far we had come, and added: "We are Christians like you, and we know Dr. Mullens." It seemed like a ray of sunshine to see native Christian women in poor heathen R—. Mohene, near whose house we were sitting, observing their poverty-stricken appearance and seeing them doing the work of coolies, said: "Our condition is better than theirs." I asked her if she thought being comfortable in this world was *everything*. The next time I see Mohene, I will give her the parable of the rich man and Lazarus.

A NEW DISTRICT.

March.—The work at C., our newly-opened district, is, I hope,

fairly started. In the school, there are about thirty girls, and four zenanas have been opened. Some of the babus, I think, are opposed to the innovation, but I hope, in time, all their prejudices will be overruled.

The pundit, who is an influential man in the village, assures me that everything will go on happily. Although the pundit calls himself one of the Hindoo community, I think he is of that large number who mentally assent to the truths of Christianity, but over whose minds the things of "time and sense" hold too great a sway to allow them to forsake all to follow Jesus. In a long conversation with him, he said: "I believe in Christ, but on account of the society in which I live, I cannot become a Christian. Besides, if I made an open profession, who would do as I am doing in my own village? I have had much trouble in getting up this girls' school, and have met with much opposition; and if I should leave them now, all this would fall to the ground." I told him that if the work was stopped, it would not be so long, and that, at all events, a man's first care was for his immortal soul. He seemed to think that Aupoorbo's husband, the new convert at J., would have done much better if he had remained only a Christian in heart, as he could have accomplished much good among his Hindoo friends and relatives without declaring openly what his principles were. I quoted to him those words of our Saviour, "Whosoever is ashamed of me," and told him that Deno had now gone to a far higher sphere of action, where he would accomplish more good than ever before.

PROGRESS OF A CONVERT.

I think Aupoorbo's progress in Christian knowledge is very satisfactory. She reads the Bible every night to her husband, which he explains to her. Her knowledge of the Bible is not very extensive; but, although her faith may be weak, it is earnest and sincere, and her great wish is to be taught aright. She says, "I have not learned grammar nor geography, but I put them aside until I know more of the Bible."

PROGRESS IN THE RIGHT DIRECTION.

A babu, with his wife and children, spent last evening with us. He is one who holds somaj-meetings in his house. He said he was writing a work on the ways and means by which his countrymen might be made physically stronger. I told him I thought that, until they gave women their position, Bengal would never produce a fine, noble race of men. The immense power which a mother holds over the hearts of her sons, is, in a great measure, lost, and they become little tyrants when they see her so crushed and oppressed.

SIGNS OF INTEREST.

April 4th.—At H., a government school for girls has been established in a large babu's house. I have often felt very sorry that the children there in whom I have been so much interested could not have daily instruction, as they were so desirous to learn, but yet I regretted to give them up. However, as I sat teaching in another school, a number of little maidens, with their hair neatly arranged and ornamented with flowers, came desiring to read to me. They had not been long with me when a deputation of boys knocked at the door, saying it was time to go to their school. I told them, by all means, to leave me, and that I was happy they could have daily instruction. My dear, good Benodene and some others remained, as they wanted to say their lessons to me. I told them that what they learned with the pundit they need not recite to me. "Very well," Benodene replied, "I can read with you my text-book." I have been teaching them in Bengali "There is beyond the Sky," and hope I shall be able to continue instructing them in other hymns.

ENCOURAGEMENTS.

A girl, whom I had often taught at R., went away to her husband's house at H., but has sent for us to come and teach her. I was very happy to hear this, as she is bright and intelligent, and her husband makes no objections to her receiving religious instruction. When we went to her house, we found a number waiting to learn, to whom we gave the first Bengali primer.

To my surprise and pleasure, I found Nistare, the doctor's daughter, had returned to her father's house. She is a girl who would be a credit to any one who taught her, as the progress she has made by herself is quite wonderful. She has taught herself to read Sanscrit. She must be a star in her husband's house out in the jungle, where the women are entirely untaught.

Another bright little thing told me she was going away with her husband for four or five years. I am very sorry for this, as she is one who seems to understand and appreciate all Christian teaching. I cannot help thinking she is one of those whose names are written in the roll of the redeemed above, and that her heart, like good soil, has been made ready, by God's spirit, for the reception of the good seed.

APPROPRIATE REPLIES.

April 15th.—I was much pleased with the answers a woman gave me in one of my zenanas to-day. She had just finished reading "Henry and his Bearer," in Bengali;" and while questioning her upon it, I asked her "What became of Henry?" She said, "He went to heaven." "Why do you think he went to heaven?" "Because he loved Jesus." "Did the bearer become a Christian?" "Yes." "And when he died, what became of his soul?" "He went to be with Jesus too." I cannot tell you how pleased I was with these answers, for it seemed as if the woman believed that the only true way of salvation was through Jesus Christ.

I have always felt great interest in this dear pupil and her two sisters-in-law, though not one of the three will ever come near or touch me. They seem such simple-minded women, and always listen so attentively when there are no household duties to be thought of. They tell me their husbands are very particular, and will eat nothing but what their wives cook for them, which, of course, leaves little leisure for study. Their husbands do not object to their reading "Line upon Line," or any religious book we give them. Once a little child came running out of a babu's room with a book which looked like the Assembly Catechism, which the woman told me belonged to her husband.

A FAREWELL VISIT.

August 19th.—To-day I bid farewell to a little "Bo," who is going away to a distant place for four years. I have known her now more than two years, and to part for such a length of time seems a very solemn thing. It is not probable that we shall ever meet again, and all opportunity of doing good to that dear woman, whether improved or not, has now passed away for ever. I was as much surprised as pleased when she put four rupees into my hand, saying, it was to pay her portion of expenses. I have found all at R. so averse to paying anything, that, with the greatest difficulty, I have persuaded them to give even the smallest sum. Of course, then, this voluntary offering was very gratifying.

RELIGIOUS RITES.

The palky-bearers told me that the doctor's wife requested I would not visit her to-day, as they were to have a grand feast in their house, in consequence of their eldest son being invested with the poita, or brahminical thread. After the ceremony was over, the little boy came into the house where I was teaching, with his head shaved quite close, having been subjected to many different ceremonies.

In the first zenana I visited to-day, a girl who was sitting at her lessons went away, returning with her dress changed, and bringing some flowers with her. I suppose they would have been polluted if she had worn her ordinary dress in which she had been sitting near me. Not long after, an old Brahmin came and seated himself very close to us. The flowers were put before him, with a dish of rice and vegetables, and two vessels containing holy water. He began muttering and sprinkling himself and the ground with the holy water, then took a flower and put it on the top of his head. Then taking some red paint, he began to paint figures on the granary near which he had placed himself. As I looked at him attentively, he said, "Mem Sahib wonders to see what I am doing, as her shasters are not like ours. I am performing Luckie poojah, that there may be plenty of grain to put in the granary."

NECESSITY OF WATER AMONG BENGALIS.

May 3d.—We are now having hot weather, and many are predicting early rains, which will be a great blessing, as many of the tanks are dry. One woman in R. told me she had to pay for all the water she used. It is a great privation to a Bengali not to be able to bathe, especially in the hot weather, as, among other necessities, the saree they put on when they eat must always have been washed first.

As I visited one of my women at R., I noticed that she did not greet me with her usual smile of welcome. On asking if she did not like to read, she answered, "Oh, yes; only I have just been to wash my saree, and the sun is so hot and the earth so scorching it burns my feet like fire; and now that I have come to read to you, I shall have to go all the way back again to the tank." In coming to me she had, according to their notions, "defiled her garments" by contact with me.

A FAVORITE PUPIL.

My pupil Bakal, who has a light complexion and very sweet face, is a great favorite, she listens to me so attentively. When the rest of my pupils had gone, and I was talking to her alone, I said, "I do not come merely to teach your understanding, but your heart also." "Yes," she replied, "that is what I want. I like to hear about those things." I asked her if she prayed to Jesus, and told her she need not go far to find Him; but that, when sitting in her room, if she prayed in her heart, He would be very near her.

UNUSUAL ATTENTION.

Yesterday I was much gratified with a little attention from one of the men belonging to the station at S. We found there were no palkies awaiting us, and were obliged to send to the bazaar, for them, which was two miles' distant. The messenger returned, saying, the bearers refused to come unless we gave them more money, which I was determined not to do. As I was thinking what was to be done, a man came in and offered to bring the palkies to us. In an hour he returned with the

refractory bearers; and when I asked him how much money he desired, he answered, "Nothing; I am at your service." It is gratifying to find a native who will do a favor without a thought of the price, of which all in Bengal are so fond. Our friend in need was not a Bengali, but one of a much finer race from the country.

Extracts from the Letters of MISS PILCHER.

GOOD FRUITS.

March.—Every week I become more and more interested in our work, and some of the women I love dearly. One of my pupils came and spent the evening here with her husband, and told me afterwards she enjoyed herself so much she could not sleep while thinking of it. She has written very nice letters to me, which her husband has translated into English. Yesterday I found her slate had been covered with writing, which I wish I could have remembered so as to have sent you, the style was so rhetorical. She lives in a very large house, in the lower court of which is a place curtained around for the service of the Brahma Somaj, of which her husband is a member. Service is held here every Sunday evening, when fifty babus assemble, while my pupil listens from a window which looks into the court. They have invited me to attend the service next Sabbath, but although I am anxious to hear it, I do not feel it is right for me to go on our holy day. I have given this pupil a New Testament, and always find she listens attentively to anything I tell her of Jesus or our religion.

Another of my pupils, who is very fair, and the prettiest native I have yet seen, is just rejoicing over her first-born son. She has been learning for some time, and I trust is really a Christian at heart. She invited me to come and see her, but I was sorry to find her lying on a mat in a shed where the cow is generally kept, with a heap of wood burning beside her. I suppose it is imperative they should conform to the customs of their land.

OPENING AT 8 —.

April 12th.—I have opened a new zenana at S., where four women are learning. They do not know anything as yet, but they tell me they are anxious to learn all that we can teach them. The eldest of these pupils is very handsome, tall and genteel, which is unusual, as Bengali women are generally short. Their dress is so pretty I wish you could see it. A little girl who was going to attend a school-examination came in the room where I was teaching, most beautifully dressed. Her saree had a broad, gold border upon it, while she was adorned with a profusion of jewelry.

SEASON FOR WEDDINGS.

This seems to be the season when weddings are celebrated, for rarely do we go out that we do not meet one or more marriage processions. Their music is horrible, similar to very discordant bag-pipes, while the noise and din is deafening. I notice that they are also very careless with the torches which they always carry about in profusion, and which drop their flaming oil all around. One little bride whom we saw, looking about six years old, was sitting before a babu on horseback, while the bridegroom followed them.

We attended the marriage of one of our native teachers a short time ago, at the Scottish Orphanage. The service was in Bengali. As her husband is a very good man, he has no objection to her continuing her teaching, of which I am very glad, as our pupils seem so fond of her.

MEETING OF ZENANA TEACHERS.

May 22d.—Last night we had a meeting for missionaries who teach in zenanas. Our pastor seemed to think it would be a very good plan to hold these meetings once a month, when we could discuss plans, and by narrating our experience, stimulate one another in this glorious work. I think if our eyes could be opened to the future, we would see how much has been the result of zenana teaching, upon which all seem to feel, rests the improvement of this nation. We must never expect too much of those

just emerging from the darkness of this heathen land, for, surrounded as they are by evil influences, everything tends to draw them away from the "close walk with God." In such a responsible position as we have, it is the greatest encouragement to feel we have your sympathy and prayers for our success.

Extracts of Letters from MISS ISABEL PILCHER.

PECULIARITIES OF THE WOMEN.

I like zenana work the more I know the women, and I think they are beginning to love me. At first, on seeing a stranger, they are generally shy, but soon they will crowd around and ask all sorts of questions. Some of their ideas are very childish, which arises from the close confinement of women to the house; but their simplicity is an advantage, as we can better teach what we desire.

There are only two houses out of all I visit where the women will not touch me. In these, when they see me coming they will shrink against the wall and draw up their saree. I had to argue with them and asked if they feared my hands or clothes were not clean. "Oh, no!" they answered, "we never thought so!" I asked them if they should go to heaven would they feel in the same way. "No," they said, "but now we would have to bathe again." I think they will not always feel so, as many who adhered strongly to this custom, enjoined by caste, have overcome their prejudices. When I was telling these same women how wonderfully God had created the world, one said, "Oh, no! it is not wonderful, as God can do all things." I felt very glad to hear her say this, and oh! how I wished that she could *appreciate* God's many gracious gifts and blessings to us.

A SATISFACTORY PUPIL.

In another house where I love to teach, one pupil sits at my feet looking into my face and listening so attentively. Everything in her room is neat and clean, unlike most houses, which are generally very untidy. When I told her this she seemed

very much gratified that I had noticed it. When I first visited her, I found she could read and write quite well, and on inquiring who had taught her, she told me she had wanted to learn so much that she had asked a friend to teach her. Last week I found she was attending a feast at a friend's house, but had left word she wished to be called when I came. On asking if she wished to leave the feast for her lessons, she said, "Oh, yes! I wanted to make haste, only the palky came so slowly." She is always so sorry when I leave, and so glad to welcome me, I always feel as if I had passed one of my pleasantest days with her.

OVERCOMING OBSTACLES.

I have only one school, and there I think the children are progressing. A short time ago the babu, in whose house the school is held, told the children we could not come there any more, as they had defiled the room in learning the catechism and hearing about Jesus. I told the pundit that unless I could teach what I chose I should go there no more. In the evening the pundit came to see me with a letter signed by several of the fathers of my scholars. He was accompanied by a babu who has five children in the school. All begged me to resume my instructions, and even the old babu retracted all he had said. After we have finished the lessons, I generally tell them a Scripture story from pictures, when they all crowd around me eagerly.

SIGHTS IN THE STREETS.

May 7th.—We have been in India four months, and although we have passed through the hot season, I like the country more and more. When I first came, the confusion of sounds was deafening, particularly on the Sabbath, so different from the holy calm I had been accustomed to, when all seem to delight only to praise God. Often as we are going to the house of God the street venders will beg us to buy their articles. The sights in the streets are amusing, and yet some of them make your heart ache. The Mahomedans pray in the street, and perhaps next to these twenty or thirty Hindoos will be fighting. I often wonder they are not

killed by the carriages, which they seemed so unconcerned about, many only escaping as the horses' heads touch them. In many places you will see the poor natives cleaning their teeth or bathing in the water from the drains, which looks too muddy or dark to do them any good. Some of them live in such little hovels, little better than large closets, that they have to cook, smoke and sleep in the open air. The cruelty of the natives to dumb animals is very sad. Often, though the beast is overcome with hard work they beat and goad them.

Agra.

Extracts of Letters from MISS NOTTINGHAM.

REMOVAL TO AGRA.

Agra, March 21st, 1867.—I have no doubt you have heard from Miss Brittan's letters all about my removing from Calcutta, yet I cannot forbear writing how I have felt about it. For some time past, we have all been anxious to respond to the many appeals from different provinces in India for inaugurating zenana work. But when, a few weeks ago, Miss Brittan received an application from the Maharajah of Jeypore for a teacher to take charge of a school and open zenanas in his province, which is 1,100 miles from Calcutta, she felt it was a request it was worth while to attend to, if possible. The king promised to give the salary of the teacher, and pay all expenses of the journey. Jeypore is described as "a perfect city of palaces, wide, clean streets, with broad pavements and lofty houses, built of stone and marble. Everything denotes prosperity, while the activity and energy of the inhabitants is quite remarkable. A large sum of money has been devoted to endow an art school, and 200,000 rupees has been set aside for the formation of a public library and philosophical institute."

Miss Brittan thought it best to visit Jeypore before one of us could be sent there, but on the journey she became convinced it would not be a suitable location for a young lady. The only Euro-

pean family residing in that city of natives, was one who passed the greater part of the summer at the hills, which would leave a lady entirely isolated. As Miss Brittan passed through Agra, she found there was a great opening for zenana work with no lady to attend to it. When I heard of this appeal, I was very willing to try what I could do, as I already knew enough of the work to assist me in attempting what was done in Calcutta.

I arrived here a week ago, and as far as I have been able to judge, "my lines have fallen in pleasant places." I am living in a missionary's family, consisting of Mr. and Mrs. Etherington, a child and their sister. Agra is a very large native city, with a small population of Europeans, and a regiment which has been stationed here since the mutiny. The fort is a great object of interest to travellers ever since that time. The Taj, which Miss Brittan so graphically described, also is worth a long journey to see. I assure you I am not sorry to be near such beauty and grandeur, for its workmanship is the most magnificent in existence. During the season for hot winds, when one cannot expose themselves without great risk to life, I shall devote myself to the language, knowing I shall thus be better fitted for my work. It is not entirely unlike the Bengali, so what I have already acquired will not be lost.

I was very sorry to leave all my dear women in Calcutta, many of whom loved me very much. I had watched over and taught them so long, my poor heart was very much attached to them. I wish I could have brought some of them with me; but I have no doubt, in a short time, I shall be closely drawn to the new pupils I shall meet here. There is much to be done, and I pray that I may have strength and patience to labor faithfully. You will not forget me in your prayers.

SUDDEN CHANGE.

April 23d.—Since I last wrote, I have been more troubled than ever before in India, but now the way seems to have been made plain again, and I am still busily working. I arrived in Agra on the 15th of March, and was congratulating myself on my pleasant surroundings, but the Master did not see as we did.

On the 7th of April dear Mrs. Etherington was taken ill, and died on the 8th. The missionaries here have been very kind to me, and now that Mr. Etherington will return home and another family will be sent out, I have decided to remain here. There is a great deal of work to do here, in which I have every encouragement. The hot weather has fairly commenced, and to-day the air has been almost unbearable. I never felt it so warm in Calcutta, but I learn the heat only endures half the length of time, and the winters are very cold. The people can collect enough ice then to last all through the hot months.

OCCUPATION DURING THE HOT SEASON.

May 22d.—I am longing to go out again, but, during these fearful hot winds, we are all kept prisoners, and must remain so until the rainy season begins. But I have plenty of work to do, and the time seems to fly. I have worked very hard with the language, and am happy to be able to state it will not be necessary for me to have an interpreter much longer.

REPORTS FROM BIBLE-READERS.

Calcutta.

Letter from Romanee,

A native teacher supported by a friend in Rockford, Ill.

THE writing of Mrs. Romanee Dasee. And by your prayer I am quite well, by God's blessing, and I trust I am walking in the way of truth, therefore I must praise him.

Almost past one year I am working in your school, and have two classes in my girls' school. The first class are reading in "Line upon Line," and the second class in the second Reader—the infant class are in their letters.

These books I teach them to read, and almost every one is learning to knit; and also I teach in some zenanas, which are

reading in the same books, and learning to make their clothes; and I hope, by God's blessing, their hearts will soon be turned, and I hope He will give our work fruit. In my school I have thirty girls, and I teach beside in five houses, etc. I always pray to God that He will soon turn their hearts.

Lucknow, India.

Extracts of letters received from MRS. GRACEY.

June 14th, 1867.—The zenana work in Lucknow is developing in a most encouraging manner. Its influence is widening, and it is steadily gaining the confidence of the people. Mrs. Messmore, who has had charge of the funds sent by the Philadelphia Branch of your Society for this work, has been spending some time with me, to recruit after a long illness. She has given me many facts, concerning this work, of the deepest interest.

The advancement of the girls and women, many of whom are married, is really astonishing. Numbers of pupils, who only came under instruction a year and a half ago, and who commenced learning their alphabet, now read finely, and have also progressed well in geography, history, etc. They are exceedingly fond of fancy work, as, indeed, they are of anything which gives variety to their very monotonous life. Mrs. Messmore brought with her some specimens of their needle-work, and a pair of foot-stools, which two or three of the pupils worked for her as a parting gift. The patterns are difficult, and are worked with a smoothness and neatness which is surprising.

One woman has made such marked and rapid progress, both in her studies and work, that she seems fitted to become, in turn, a teacher. She is a high caste woman, and has access to persons who are still prejudiced and will not receive missionaries. She recently took a specimen of her work to a family of distinction in Lucknow with which all were so pleased they offered to pay her if she would teach the women. Considering the views Mahomedans entertain about the education and advancement

of their women, these facts are, to us, wonderful. Mrs. Parker, of Moradabad, writes that she has more applications from Hindoos and Mahomedans for opening schools than she can attend to. The slates which your kind friend sent are most valuable, I forwarded them to Lucknow. Such gifts are the greatest comfort to us, and the givers never know how they cheer our hearts.

Dehra, India.

Extracts from the journal of MARGARET and JULIA translated by MISS BEATTY.

September 7th, 1866.—We went to the house of a Mahomedan woman and read the 4th chapter of Acts. While reading, we heard the news that a person had just been killed, when all the women began to lament, for the murdered man was an acquaintance. We asked, "Why do you feel sorry for his death?" They replied, "Alas! this morning we saw him and he was quite well and strong, and now he has gone from this earth." We said, "This is not the true cause for sorrow, for we all have to die; but you ought to grieve that he died without repentance, and now, where is his soul? He did not love Jesus, nor did he seek forgiveness for his sins. We, too, should prepare for death, and seek the way of God that our souls may be saved." They all heard seriously, for this was a time of fear, and we took the opportunity to say many things.

September 11th.—When we went to a village where three or four women were sitting, we heard them say to a fakeer, "Two sisters often come here and read to us from a very nice book." When they saw us, they seemed very glad. We read and explained the 1st of John. The fakeer said, "He who overcomes all sinful desires will receive salvation;" meaning, by this, that we could save ourselves. We asked, "Has any one ever obeyed all God's law?" He answered, "No one." Then we tried to show him how all must have atonement made for them by a perfectly holy being, and that Jesus Christ was the only Saviour.

September 20th.—At the Cantonments we found several women to whom we read and explained Matthew 14th. They all listened well. A boy who could read coming up, we spoke of having women instructed, and said, “Your sons are learning wisdom, and will they want foolish wives?” Then one woman said, “If two or three others will send their daughters to learn to read, then I will send mine, for reading must be a nice thing.”

October 2d.—We read and explained the 13th of John to some women in a village, and they listened well. As a little girl was there who could read, we gave her a book, and promised that, if she would read the whole of it, we would give her another.

October 9th.—We went to see a Bengali woman, and although she could not understand all we said, yet she seemed to see that our religion was so much better than hers. She said, “Our religion is worthless. I wish you would teach me how to read that I may learn more of these things for myself.” This we promised to do.

October 10th.—As we read the Word of God in the bazaar, we asked if it was not pleasant. One of the women said “Yes, it has comforted my heart very much; but what shall I do, for my caste is such that I must avoid every little thing.” We told her that we were all made of the same dust, and were as brothers and sisters, and begged her to care for her soul rather than caste, and to look to Jesus who is the Saviour of the high and low.

October 17th.—We went to a village called Farompoor. This being a new place, the women who were cleansing their houses stopped and gazed. We asked if the festival was not over. A woman replied, “Do you not know it lasts ten days? Once you observed this, until you were Christian.” We said, “Yes, we used to worship this way ourselves, but when we saw that we gained no profit, but rather displeased God, then we left all these vain works. We now worship only the true God, in whose hands our souls, life, and death are, and I advise you to do the same, if you will receive needed good.” A man came up and said, “What you tell them is true, for if God is not our friend nothing can save

us." We told him that his was the greatest fault, because he knew this truth and yet did not obey God.

October 24th.—To-day, as we were going to read, a woman called us. We had gone to her house once before, but she did not ask us to sit down. To-day she called us herself. We read John 3d, and while we were telling her what it meant, she trembled; and when we spoke to her of the love of God, tears came into her eyes. "Yes," she said, "God has done so many things to make men happy, and yet how little we think of Him." We told her, "God does not wish any sinner to perish, but urges all to turn from evil. Then, come to Him and live."

Shanghai, China.

THE following letter from MRS. THOMSON, announces the engagement of a Bible-reader "In memoriam" of the late Captain Robert Townsend, of U. S. steamer Wachusset, stationed off the coast of China :

Extract of a letter from MRS. THOMSON.

May 14th, 1867.—The person we have selected is a woman about forty years of age, who has been a teacher in our girls' day-school for more than thirteen years. Although she has had a thorough knowledge of the doctrines of Christianity, having taught them to hundreds of others, she never applied to be baptized until last winter. She is a widow, with one little girl, who attends the school. As it is a most difficult thing to obtain a suitable person for a Bible-reader, we thought it would be best to take her from school and put one of our former pupils in her present place.

HOME DEPARTMENT.

THE following articles were sent us from India by our missionaries, and, coming as they do from the pens of enlightened Hindoos, are certainly significant evidences of the great change in public sentiment.

The Hindoo Family, by a Hindoo.

From the Indian Mirror.

We generally praise our family system over much, and draw such amusing high-colored representations of it as quite charm ourselves and the people outside. This is a custom or conceit we have borrowed from the English. "Home" is a very fine word; to pronounce it sentimentally and with affected enjoyment forms a part of current civilization. But the Bengalee's home is a whited sepulchre. In it there is filth and stench outside, want of peace and harmony within. It is as unhealthy and overcrowded as a bazaar, and hardly less unselfish and more quiet. The best influences of education and enlightenment are dissipated in it, and the worst habits, such as good people condemn in us, are formed. What is an ordinary class Bengalee babu? Let us not shrink from describing him. He is devoid of every high impulse, of self-respect and sense of liberty. He is timid as a chicken, though often sly as a crow. Education he may have, but that only helps him to drive his quill and make speeches. He cannot, he has not the energy and daring to do anything he feels to be good, and which other people don't do. All this happens as soon as he enters into family life. So long as he is not married, or has not accepted the responsibility of ordinary existence, he is full of big thought and sentiment. A Bengalee is then only a Bengalee when he is a family man. And he suffers this degradation in his domestic life because he lives jointly with others to whose will, particularly when he is a junior member, he must conform. He cannot dare to go out or to be

thrust out. Should he, people would speak ill of him. There is his father, or his elder brother, or uncle, his mother, or grandmother. How can he disoblige them, depending upon them, as he must, according to the usual arrangements of a Hindoo family?

Why are there so many lawsuits in this country, and why do relatives so often fight against relatives? The system of joint family must be a great deal the cause. We can point out innumerable instances in which very respectable families have thus been completely downcast, and perhaps there is not one family in the whole country where the members are not secretly jealous of each other. All this takes place in addition to the many more disadvantages which the lecturer so eloquently pointed out.

The most mischievous consequence of the joint family system is observed upon the women. Without education, without the wholesome influences of free society, without any good example, good precept, left entirely within the narrow field of their own selfishness and traditional ideas, taught to be mindful only of the meanest concerns of human life, they literally prey upon each other, Good feeling among the male members is possible, if not always practicable, but among the female members good feeling is simply impossible. There may be exceptions but this is the rule. The horrors of the zenana are multiplied tenfold by the misery of joint family and the degradation which domestic ill-will produces. Many more evils we could point out, the principal of which is the noisome influence of one corrupt elderly member upon the younger portion of the domestic circle.

A Step in the Right Direction.

From the Indian Daily News.

THE marriage of Babu Soorinder Nath Banerjee, the second son of Babu Doorga Churn Banerjee, one of the most distinguished doctors in Calcutta, plainly shows that civilization is advancing with rapid strides in Bengal. It is an undeniable fact that the system of marriage that has prevailed in this country for the

last two or three centuries is little better than the observance of certain forms and ceremonies, as much unintelligible to the bride and bridegroom as the real object of marriage itself. Our countrymen seem to have a very low idea of love; it is something too high and holy for them; they think that it is a sworn slave to riches. Whenever a Hindoo has to marry, a daughter or a sister, the first thing he does is to sound the wealth of all the families in which the girl may be married: this done, the marriage contract is drawn with the richest of these, if possible, without taking into consideration the attainments of the bridegroom, and everything is settled for the marriage before the parties most concerned have the slightest idea of it. The strictest rules of filial obedience are rigidly enforced in all such cases; and the bride and bridegroom, though in their hearts they may dislike each other, are, at least for the time being, to see, hear, and think with the eyes, ears and minds of others. This, and this alone is the reason why discord and envy, jealousy and misunderstanding, weepings and heart-breakings generally throw a gloom around the hymeneal moon, and serve to loosen the ties of matrimonial alliances in Bengal.

Babu Soorinder Nath Banerjee seems to be the first to leave this beaten path and to set a glorious example to his countrymen. Feeling the great absurdity of marrying according to the choice of others, and determined not to make his after-life a prey to those horrible conjugal convulsions that shake almost every family in Bengal, he resolved either himself to choose his wife or not to marry at all; and through the mercy of Heaven he has been able to carry out this resolution to the letter. Before his marriage he had several interviews with his bride who, by the way, belongs to a very ancient and respectable family of Monirampore, and so succeeded in winning her affections that she was even heard to say that she would die if not married to him; an instance of conjugal love not to be found in the history of Bengal for the last hundred years. Perhaps this is the first instance of regular love-making in this country since the period of the Mahomedans.

REPORT FROM THE AUXILIARY AT LE ROY.

LE ROY, N. Y., *May 22, 1867.*

The Le Roy Auxiliary has just held its second annual meeting. The opening prayer was followed by an anthem. Reports were then read by the Secretary and Treasurer, and also letters from our missionary, Miss Nottingham, who was with us two years ago at our organization. The money we send has been mostly raised by the young ladies of the University, who have also prepared a box of fancy articles, which were spread on a table before the audience. After a few remarks were made, and extracts read from the LINK, our short but pleasant meeting was closed by the singing of the "Missionary Chant." This beautiful chant is in itself very inspiring, and combined with all that our dear Missionary had written us of herself and her work, and the sight of the many love tokens so tastefully arranged before us, it drew our hearts towards our benighted sisters, and we longed to do them good. Our hearts are with you, and we will do what we can to stay up your hands.

ANNA C. NORTH, *President.*

AUXILIARY SOCIETY IN CONCORD, N. H.

CONCORD, *May 16, 1867.*

MY DEAR MISS DOREMUS,—You are already aware of the Auxiliary to the "Woman's Union Missionary Society" in this city, which was organized April 14, 1866. It has been in operation since that time, meeting once a month at the houses of the different members. Our beginning was so feeble that we refrained from having any mention made of us in the "Missionary Link," but now that we are so favorably in operation, we would like to be acknowledged in its pages as the "Concord Union Missionary Society."

The Society, including honorary members, numbers between thirty and forty. Our meetings have been rather small, and yet we have accomplished much more than we hoped at the opening of the year. By our "Sale," which took place on the 18th of April, quite an interest seems to have been awakened, which we

hope may steadily increase when we renew our meetings in October. Wishing you abundant means in our common cause.

Yours, &c.,

L. V. PARKER,
Secretary of Concord, N. H., Soc.

THE lines given below are from the pen of Miss MARSTON, our first missionary to Burmah :

SOUTH BOSTON, *March 15th, 1867.*

O MAY we not weep with a pitying eye
O'er nations whose daughters in ignorance lie ;
Where dark superstition holds fearful control,
And chains down to bondage both body and soul ?
Hath not God, in wisdom and mercy, designed
That woman should rule o'er the empire of mind—
That she should so model the infantile heart
That her precepts should form of its being a part ?
But the gospel alone defines woman's sphere
And makes it in all its true beauty appear ;
The gospel doth woman from thralldom redeem,
And makes hope and love on her pathway to beam.
Where bold Irrawaddy forever doth glide
To mingle its waters with Martaban's tide,
And the Saluen, Sittoung and sunny Pegu
Are rushing to hide in its deep bosom too,
To deep degradation is woman consigned,
And bearing life's toils without food for the mind ;
But where noble Gunga in grandeur doth roll,
Oppression, o'er woman, holds greater control ;
Oft times to her husband, an unwilling slave,
She knows no relief but a rest in the grave.
Then let Christian woman, from this favored land,
Go forth with the censer of truth in her hand ;
And toiling in patience and meekness and love,
With humble reliance on strength from above,
Rich blessings unnumbered, most freely bestow
On those now enshrouded in darkness and woe ;
And let her not pause in her work now begun,
Until ne'er a home 'neath the rays of the sun
Is left unillumed by the Gospel's pure light,
And dark superstition from earth takes its flight.—S. H. M.

MISSION-BAND DEPARTMENT.

Traditions of the Mahomedans.

As we have now commenced an evening-school for poor Mahomedans, I would like you to know something of their religion. They are very different from the Hindoos, as they do not worship idols, but one god whom they call "Allah," and who is very different from the God of our Bible. But they are so bigoted it is very difficult to teach them anything. All of you know they think Mahomed was a prophet sent by God, and the Koran was revealed to him by the Angel Gabriel, who brought it from heaven. This book contains some passages of our Bible, which are all mixed up with such ridiculous fables that you can see their god is no more like our dear Father in heaven than darkness is like light. Now I will tell you one or two of these stories, that you may feel sorry for the people who are so deceitful and wicked, because their god has set them this bad example.

Mahomed says: "A certain sinner having slain ninety-nine persons, thought of doing works of repentance. On this account he left his village, and on his way he met a certain dervish, or holy man, whom he asked whether he thought the door of repentance was open for him. The dervish replied, 'I cannot say whether it is open for such a sinner as you are.' Upon this the sinner killed him and went on. Meeting another man, he asked the same question. But he, knowing the sinner, replied, 'I am not skilled in learning. Go to the next village, there lives a holy man who can tell you.' The sinner set out for that village, but as he went he died. Instantly the angel of death and the angel of mercy presented themselves before the throne of God, each claiming the body and soul of the man. One stated that the man had been an enormous sinner, and the other pleaded the mercy of God. God said, 'Proceed to the earth and measure the distance between the two villages and the body. If the body be

nearer the place where he intended to go, he shall belong to the angel of mercy, for then the man intended to repent, and I will accept the intention for the deed. But if this is not the case, he shall belong to the angel of death. The angels obeyed, but before they reached the earth God had preceded them and had removed the village back a mile. On measuring the distance the angels found the body lay a span nearer the village to which the man intended to go. He therefore went to heaven." Thus you see God is represented as cheating his own angels and showing favor to the guilty and unrepenting sinner. Do you wonder these people think it is no harm to cheat and lie.

There is another tradition which is very wicked, and yet which Mahomedans are taught from childhood to believe is as true as our Bible story of Joseph: "There was once a holy man who did nothing but works of righteousness, and a certain sinner who did nothing but sin. The two were friends. The holy man continually admonished the sinner to repent, lest God should close the door of repentance, but he would not. One day when he had committed an enormous sin, the holy man said, 'God will surely not pardon thee if thou actest thus.' The sinner replied, 'Leave this to God and me.' At this moment they both died. Coming before the throne of judgment, God asked the holy man, 'Can I save this man?' He answered, 'Thou art Almighty, and can do what thou pleasest.' God then turned to the great sinner and said, 'Go thou into heaven;' and to the righteous man, 'Go thou into hell.'" You see what a bad religion Mahomedanism is, and what wicked ideas they have of the Holy God who hates all iniquity.

ABRAHAM AND THE STRANGER.

THERE is one pretty story told in the Koran from which true Christians may learn a lesson of love and charity—for these we must be willing to learn wherever we find them. "As Abraham sat before the door of his tent in the cool of the evening, he espied a man bent with old age, with hoary locks and snow-white beard. Abraham stepped forward and invited the aged stranger

to his house, saying, 'Enter in, my lord, at the door of thy servant; let thy feet be washed, and rest thou under the roof of thy servant.' The stranger accepted the invitation. Abraham hastened to prepare meat, while Sarah was baking bread. When sitting down to meat, the stranger immediately commenced eating. Abraham, astonished, asked, 'Dost thou not bless the God of heaven and earth, for the food which He giveth thee?' 'Who is He,' replied the stranger, 'that I should bless Him? I know Him not, nor will I fear Him.' Taking out an image from his cloak, he continued, 'This is my god, who has clothed and fed me hitherto; him will I fear, and none other.' At this Abraham's anger was kindled; he seized the stranger, and cast him out of doors. When Abraham reëntered his room, the Lord called to him, and said, 'Abraham! where is the stranger that came under thy roof?' Abraham replied, 'Lord, he would not acknowledge Thee, nor bless Thy name, nor fear Thee. I was, therefore, jealous for Thy name, and cast him out.' But the Lord replied, 'Abraham, these one hundred and ninety-eight years I have borne patiently with him, and could'st thou not bear patiently with him for one night?' Abraham hastened out, brought the stranger back, and related to him how the Lord had reprovèd him. He was astonished at this, and exclaimed, 'So many years has Jehovah borne with me in mercy, and should I not henceforth love and fear Him? Instruct thy servant in the fear and knowledge of thy Lord, and thy God shall be my God forever.' " I trust my dear young friends will find the many lessons contained in this little story.

H. G. BRITAN.

Letter from Ella Van Brunt,

A child supported by the S. S. class of MRS. H. BERRY, Newark, N. J.

I am very grateful to you because you are interested in me. I am glad to tell you that Mrs. Nichols is very kind to me. I think you will be glad to hear about my school. I am now in the first class, and in my class there are eight girls. My lesson-

books are Senior Reader, Cornwall's English Grammar, Cornwall's Geography, History of England and India, and Arithmetic. Miss Neguhast is our residence teacher, and Miss Kaeing is the second teacher. Our superintendent is Mrs. Don. She is very kind to the-children. I have two sisters and one brother. My sisters teach at Miss Brittan's zenanas.

With love, yours affectionately,

ZAMINEE SEAL.

(*Native name.*)

MRS. NICHOLS writes of Ella :

"I think Ella will make, like her sisters, a very excellent zenana teacher when she is a little older, for I firmly believe she has a sincere desire to do good to her poor countrywomen."

Sketch of a Fair held by the "Cuyler" Band.

WITH great pleasure do we insert this sketch of a most creditable effort made by one of our Brooklyn Mission Bands, the results of which have called forth our warmest thanks as a valuable addition to the important element in our work—the Treasury.

I now send you a little sketch of our fair, which was held in the Sabbath-schoolroom of our church, opening Wednesday evening, February 20th, and continuing the afternoons of Thursday and Friday. We worked all the fall and part of last winter, and were very busy until the day of our opening. We had two fancy tables filled with articles both useful and ornamental, among them the "Old Woman in her Shoe." Our candy-table was quite an ornament; the fishing-pond and its neighbor, a large toy-table also found especial favor in the children's eyes. The bower, also, was a great attraction, as it was made of evergreens, and ornamented with hanging baskets of mosses, wreaths of immortelles, globes of gold fish, and the young ladies in charge were dressed in white with natural flowers. Rebecca, in costume, at the well was there assisted by Isaac, but the well, unlike those of the East, contained not water but lemonade. A fair must have

scales, which we procured through the kindness of Mr. L. S. Merrill, of Fairbanks & Co. We had one large refreshment table and several small ones, with bills of fare in regular style. For our success in this department, we are greatly indebted to Mrs. William Alexander and Mrs. G. W. Kendall, who kindly consented to help us. With these exceptions, members of the Band did all the work.

How I wish I could describe the attraction of the fair which was the Art Gallery, pronounced by all who visited it a complete success. No justice can be done to it by description, it must have been seen to be appreciated. For instance, No. 1. "View of the Falls," by S. Everal (several old waterfalls); "Beau and Belle, by A. R. Row (bow and dinner bell); "Sweet Memories of Childhood" by Stewart (a stick of candy); "Sweet Hearts" by S. Ugar (sugar hearts).

We closed well pleased with our success, having realized seven hundred dollars. If the weather had been more favorable we should have cleared one thousand dollars without doubt. The thanks of the Band are especially due to our pastor and his wife who encouraged and aided us in every possible way. Also, to Mrs. Alexander who projected the Art Gallery and her able coadjutors Miss Rikeman, and Mr. J. H. Sayre, Jr. All these though not connected with the Band deserve thanks not only for the added attraction of the gallery but their handsome addition to the funds.

A. C. M^c. II.

Report from "Hopeful Gleaners."

THE friend who has very successfully conducted the Mission Band, "Hopeful Gleaners," has sent us the following account of her efforts, hoping, as she writes, "that a little history of its organization might be useful to ladies who contemplate starting Bands, or, better still, suggest the idea to those who may not before have thought of it, and so aid your Society in the great work of evangelization among the women and children of heathen lands."

“Just a year ago I was invited by the mother of two of my Sunday-scholars to organize a Mission Band. I had never heard of such a thing, and demurred, fearing to add to my usual engagements. After becoming interested in the ‘MISSIONARY LINK,’ I decided that the management of a Mission Band was not a very onerous duty, and immediately I proceeded to select collectors who could assimilate with the age of my own Sunday-scholars.

“At the first meeting, held at a private house, about twenty children were present. A missionary, who had returned from India, gave us some account of her experience among the heathen, and pictures of Eastern life. Heathen gods and native clothing were exhibited and explained, exciting great interest. We appointed fifteen collectors among them—two boys who earnestly desired to add their names to our list. As forty-five dollars were handed in, it was suggested that we should attempt to support a native teacher in Calcutta. The name of ‘Hopeful Gleaners’ was selected for the Band, and a meeting was appointed, two months later, that the collectors might bring in the money they could raise. One darling boy of four years brought \$8.50 which he had solicited himself from his little cousins and friends.

The following December we discovered, to our surprise, that the grand result of our collection was \$146. As this was much more than was necessary for the support of a Bible-reader, we resolved to endeavor, next year, to collect enough to support an orphan child, if we could not maintain two teachers.

The most difficult, but, the most desirable work to accomplish as a Manager of a Band, is this: to persuade and convince the young, that it is most *honorable and noble to ask for money from their friends* for religious and benevolent objects. That they need not be ashamed to do it, but rather glory in it as the one work all may do if they will, for the glory of Christ. S. J. LEE.

Report from Mission Band “Little Stars.”

LE ROY, NEW YORK, *May 20th*, 1867.

DEAR MISS DOREMUS,—The “Little Stars” Mission Band was

first organized soon after Miss Nottingham sailed for India, and the members were mostly little girls who were her pupils. Our motto is, Dan. 12, 3. "They that turn many to righteousness shall shine as the stars forever and ever. In 1866 we did not collect quite \$20, so our name was not enrolled with the list of mission bands. Soon after New Year's we reorganized, and meet now once in two weeks as a mite sewing circle. The average attendance is about twenty-five. We are trying a good many different ways to raise money, for we want very much this year to begin to educate one of the little orphans. We have had one private tableaux entertainment. Our parents and friends were kind enough to excuse all that was not very good, because nearly all the stars are little girls. Miss Whiting is our superintendent. We should like very much to have you make us a call some Saturday afternoon. You will find us twinkling with all our might.

Yours affectionately,

THE LITTLE STARS.

"DOREMUS BAND," BATAVIA, N. Y.

Mrs. Taggart writes :

"The Doremus Band, of Batavia, N. Y., send \$30, which they have raised during the past year. We think the society will do better the next year, as more have taken interest in it."

"STAR OF BETHLEHEM," FAIRFIELD, CONN.

Miss J. B. Nichols writes :

"The Star of Bethlehem was formed last September. We meet every two weeks at the houses of the members where we are engaged in fancy work, which we are to dispose of soon." \$110, the results of their work, has just been sent us, together with a box of fancy articles.

"HONEY GUIDES," FAIRFIELD, CONN.

"The Band 'Honey Guides,' was formed during the winter, its members meeting every Saturday afternoon. They seem very much interested, and no weather is stormy enough to keep them from attending the meetings." These young friends have realized from a fair, \$130.

"BISHOP HEBER."

The "Bishop Heber" band has just sent \$20, which they call their "first fruits," hoping, by the blessing of God, to increase year by year their contributions until the knowledge of the Lord "shall cover the earth."

Work for our Mission Bands.

Miss Brittan writes :

"I wish some of our kind friends would send us some large illuminated texts, which we cannot get here.

"I want, particularly, 'Fear not, I am with thee,' and, 'Ye are not your own, ye are bought with a price.' Any text will be acceptable which will constantly keep before us our duty as missionaries of the cross of Christ, and the spirit in which those duties ought to be performed."

RULES FOR FORMING MISSION BANDS.

1. An association of the young banded together to aid the "WOMAN'S Union Missionary Society" shall be called a "Mission Band."

2. Each Band shall be responsible for the payment of not less than \$20 a year.

3. A child may become a *Member* of a Mission Band by the annual payment of twenty-five cents. Parents or other adults may become *Honorary Members* by the annual payment of fifty cents.

4. Each member shall be entitled to a certificate of membership provided by the Society.

5. A Mission Band may be formed by four or six young ladies or children acting as collectors, whose duty it shall be to obtain the names of members, return them certificates of membership properly filled out, and also to make yearly collections as they become due.

6. Each Mission Band shall have the superintendence of some lady in the same church where it is formed, whose duty it shall be to watch over and direct the labors of the collectors, see that their payments are duly made to the general Treasurer, and in every way encourage their efforts.

7. Each Mission Band may have the privilege of specifying in what particular field, occupied by the parent Society, they wish their money to be expended.

8. Each Mission Band must select an appropriate name, that no confusion arise in the acknowledgment of money.

TREASURER'S STATEMENT.

Receipts in July, August, and to September 16, 1867.

CONN.—Norwich, Mrs. General Williams, sub'r \$20; Fairfield, Mission Band "Star of Bethlehem," per Miss Julia B. Nichols, \$110; Mission Band "Honey Guides," per Miss Emma D. Knapp, \$130=.....\$260

NEW HAMPSHIRE.—Wakefield, per Miss Harriette Dow\$20

RHODE ISLAND.—Newport, Mrs. Wm. Littlefield\$10

NEW YORK.—Croton Landing, Miss J. Cobb, \$20; The "Bridgeman Band," per Mrs. H. Townsend, for support of child in Pekin, China, \$25; Mrs. R. Townsend, "In Memoriam," for salary of Bible-reader in Shanghai, \$50; Albany, Mrs. J. Reid, \$3; Mrs. Theodore Townsend, \$3, per Mrs. Townsend of Syracuse; Le Roy, "Le Roy Auxiliary," per Miss North, \$60; East Avon, Band "Willing Workers," per Miss Mary E. Dover, for Bible-reader in Turkey, \$65; Sing Sing, Mrs. C. F. Maurice, collector, \$20; White Plains, Mrs. George Forester, per Miss Fisher, \$1; Bridghampton, M. N. Cobb, \$2; Syracuse, Miss C. and L. I., A Friend, \$2; Albany, "Howard" Mission Band, per Mrs. Howard Townsend, \$25=.....\$276

N. Y. CITY.—Mrs. S. A. Church, \$5; Mrs. Geo. W. Snow, \$5; S. S. of South Dutch Church, \$75; Band "Hopeful Gleaners," B. Andrews, treas., per Miss S. J. Lee, \$15; Bible Class of 34th Street Ref. Dutch Church, per Mrs. Rev. P. Stryker, in gold, \$30; Mrs. J. E. Johnson, sub'r, \$50 =\$180

BROOKLYN.—Miss M. A. Gardiner, coll'r \$17; Mrs. Mary Lyons, coll'r, in-

cluding \$140 from a lady of St. Andrew's Church, Philad., Pa., \$275; "Free Will Offering Soc." of Strong Place Baptist Church, per Mrs. H. Waters, \$25; Mrs. Lewis Tappan, sub'r, \$20; Band "Mite Gatherers," per Miss A. M. Wescott, \$56.89; Mrs. A. Woodruff, collector, \$15 =.....\$403.89

NEW JERSEY.—Newark, Mrs. W. H. Woodruff, coll'r, \$25; Allentown, Miss Beatty, \$5; per Miss Beatty, Mrs. Carroll, \$1; per Miss Beatty, Mrs. Lowne, \$1; Princeton, M., \$50=...\$82

PENN.—Pottsville, Mission Band "Beautiful Star," per Miss E. L. Sheaffer.\$25

DELAWARE.—Nemours, Miss Victorine E. Du Pont, \$25; Middletown, "Forest" Mission Band, including \$20 from Band "Willing Helpers," per Mrs. M. G. Patton, \$50 =\$75

OHIO.—Cincinnati, "C. C. Hoffman" Class of Christ Church S. S., per Mrs. N. Foster.\$25

ILLINOIS.—Monticello, "Monticello Seminary Missionary Soc.," per Miss Alice E. Barrows, of Godfrey.....\$10

WISCONSIN.—Brodhead, Mrs. Mary A. Cole.....\$8

Subscriptions for "Link," including \$14.99 from Mrs. Mary Lyons, \$13.50 from Mrs. Lewis, \$6.50 from Oswego, and \$2 from Mrs. Gould for Bound Volume\$39.49

Total.....\$1,419.38

We acknowledge with warm thanks a box from the Auxiliary at Le Roy, N. Y., valued at \$200.

A box from "Ivy Hall" Mission Band, valued at \$50.

A box from "H. G. Brittan" " valued at \$132.50.

A box from "Star of Bethlehem" Mission Band.

A box from "Helping Hands" "

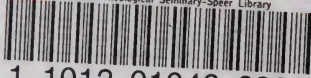
A box from "First Fruits" "

Fancy articles from "Honey Guides." "

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